



# *New York!*

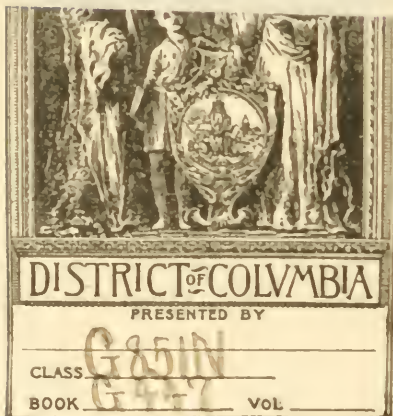
*John M. Gumbner M.D.*



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# NEWYORKITIS

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# NEWYORKITIS

BY  
JOHN H. GIRDNER, M. D.

AUTHOR OF "THE PLAGUE OF  
CITY NOISES"



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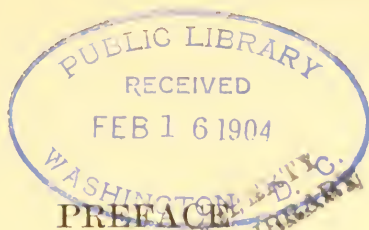
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## PREFACE

WHEN a new human soul is born into this world, with its little red body, the first to welcome its arrival is the medical man. And it is to him that the little sinner records his first "kick." When this mortal coil is worn out by age or disease, and the soul takes its flight hence, it is the medical man who generally says the last farewell to it. "All the world's a stage," and most people only see the players in their masks and make-up, over the foot-lights. The physician more than any other man goes behind the scenes. He frequents humanity's dressing-room.

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He knows men's vices, but he also knows their virtues.

The weaknesses of human nature, and the ravages of the world, the flesh, and the devil, are ever before his eyes; but he also sees the temptations which beset humanity on all sides. And there is no man who is called upon more often to put a new gore in his mantle of charity than is the practiser of the healing art whose heart is in the right place. The following pages are the result of twenty-five years of study and observation of the people and conditions which exist on Manhattan Island. That a very large percentage of all sorts and conditions of people lead an artificial life here, no one can successfully deny. This manner of life has brought about a condition of mind, body, and soul,

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## PREFACE

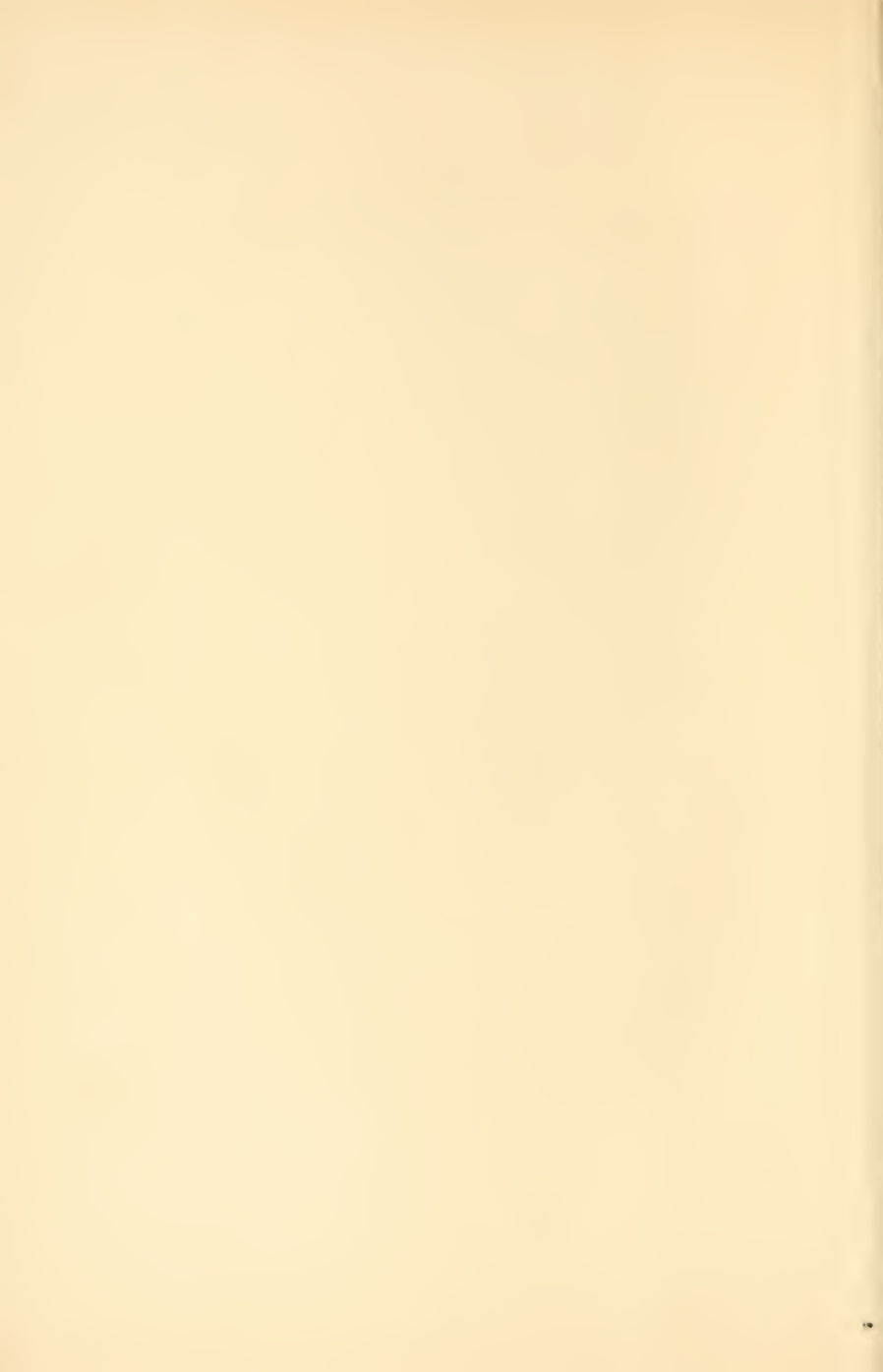
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which I have endeavored to describe under the title of NEWYORKITIS. No New-Yorker loves this city and its people better than I do; and I have written these opinions and observations with a conscience void of offense toward any. If I have seemed to speak plainly, it is because plain speaking to those we love is often the greatest service we can render to them.

This book is intended as a plea for a wider thought horizon, a more genuine and comprehensive brotherly charity, less materialism, and more cultivation and development of those qualities which distinguish man from the lower animals.

JOHN H. GIRDNER, M.D.

New York, April 15, 1901.



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THE DEFINITION AND  
ETIOLOGY OF NEWYORKITIS

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"There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament; there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that, and whose movement and doings he must obey; he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment, new changes, and new showers of deceptions, to baffle and distract him. And when, by and by, for an instant, the air clears, and the cloud lifts a little, there are the gods still sitting around him on their thrones—they alone with him alone."

*Ralph Waldo Emerson — Illusions.*

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## THE DEFINITION AND ETIOLOGY OF NEWYORKITIS

WHEN we walk through a zoological garden, we see cards on each animal cage and inclosure, giving the name of the occupant, the family to which it belongs, and its habitat.

By habitat is meant that particular part of the world where the animal is found to exist in a state of nature, the country where it is indigenous. Nature's laws are such that each species of the animal creation is obliged to confine itself to some particular section of the earth in order that it shall continue to exist; and generations of its

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kind continue to succeed one another, and each lives out its life history. If the male and female of any species of the lower animals be removed from their own habitat to some other climate, and allowed to live there in a state of nature, the race rapidly becomes extinct—after a few generations at most.

Man presents a striking contrast to his fellow-creatures in this regard. He is the one animal who can inhabit the entire globe. He is a perfect cosmopolite, and the billion and a half of individuals who compose the human race, grouped in what are called nations, have their homes all over the surface of the earth.

Climate, soil, environment, and the gradual effect of heredity have caused

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many and various departures from the primitive type. But the differences which we observe in the peoples inhabiting the various parts of the earth are almost entirely superficial. I am speaking now of the physical man. They are principally differences in stature and in the color of the skin and its appendages. The same physical laws of reproduction, growth, development, degeneration, and death hold good for the human race everywhere. Post-mortem examinations show that the internal viscera of an inhabitant of the north-polar region is identical with that of a native of Tierra del Fuego. And except when influenced by extraneous conditions, as climate, etc., the laws of disease are the same. And the injuries inflicted by Cain upon Abel, when he

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slew him, would cause the death of a man to-day.

Our object here is briefly to point out that the sciences of anatomy and physiology, and even of disease, point unerringly to the common origin of man. And they furnish the strongest corroborative evidence of the truth that all men everywhere are brothers.

While man, the lord of creation, is permitted to assert his authority over nature everywhere, and establish his home and flourish on any part of the planet he may select, he can do so only on condition that he submits to, and obeys, those laws which experience and observation and revelation teach are for the government of his continued mental, moral, and physical existence.

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These laws are inexorable, but man is left a free agent to obey or disobey them as his will shall determine. In this respect he again differs from the rest of the animal creation; for while the laws which govern the continued existence of the lower animals are equally binding, the animals themselves are not free to disobey them. They are not endowed with reason and freedom of will, but are guided by instinct in the selection of a proper home and in the care of themselves and their offspring. A simple illustration of this truth is found in the fact that in seeking their food the lower animals avoid, through instinct, those plants, fruits, and substances which are to them poisonous and innutritious, and appropriate the proper quantities of those

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which are best suited to promote the growth and development of their organizations, while completing the round of their natural existence and reproducing themselves.

The human race, as we have seen, is able to assert its authority, and establish itself, and continue to exist, on any and all parts of the surface of the planet, so long as its members are obedient to certain fixed laws which govern their well-being. If, then, there is a place where the human inhabitants, if left to themselves, are unable to continue to exist from generation to generation independently, and all extraneous causes for their extermination can be eliminated, the presumption is that the cause must be found within themselves—that in disobedience to

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the laws of existence already referred to will be found the reasons for the gradual deterioration and final extinction of its inhabitants.

Manhattan Island — old New York — is such a place. If an impassable wall were built around this island which would prevent any one of its present inhabitants from leaving it, and would prevent any one from the outside from coming on it, it is only a matter of a few hundred years until its human inhabitants would become extinct, or be reduced to an insignificant remnant. In other words, the population of Manhattan Island is not self-supporting in the matter of reproducing itself, and but for the continual accessions from without, the race could not continue to exist here indefinitely.

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That physical conditions have something to do with bringing about this state of affairs there can be no question, but the principal cause is to be found in the habits and character of the inhabitants themselves, and in the artificial life they lead. By artificial life is meant the continual violation of those mental, moral, and physical laws which nature has imposed on mankind everywhere, and the observance of which is essential to its existence and continued well-being.

It is no exaggeration to say that New York is a huge mill, into the hopper of which is annually thrown raw material in the form of brain, brawn, money, and character drawn from the outside world, and the ground-out product of this mill is the *metropolis*, with all that

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the term means; and if the supply of raw material were discontinued, the mill would in time cease to turn out the finished product.

The island of Manhattan has an area of thirty-eight square miles. Two millions of human beings inhabit this space. This population is made up of all sorts and conditions of people from all parts of the earth. The desire to live in New York seems to be widely spread, not only in America, but in all quarters of the globe, as is evidenced by the variety of languages spoken among the inhabitants.

The motives which prompt people to journey from everywhere to take up their abode in New York are many and varied. They are attracted by the "opportunities" offered by this great

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city, we are told. Opportunities for what? That depends upon the seeker. The man who has got possession of millions in some other part of the country comes to New York, builds himself a palace, and joins the colony of millionaires. He does this for several reasons. Being a millionaire has come to be a distinct calling or profession, and it has its community interests the same as any other occupation, and those engaged in it like to get together. Like other mortals, they enjoy association on some common plane, and in this instance it is the common plane of millionairism. Their pleasures have their origin in materialism, and Manhattan Island offers more and better means of gratifying the five senses than can be found elsewhere in the New World —

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there are more *things*, to buy with money, here than elsewhere.

The millionaire finds here the best opportunities for indulging his pride of wealth and love of display. He can enjoy to the fullest that distinction and high consideration which the rest of the world has come to accord to the very rich, and he is certain to have his sayings and doings heralded to the world by the daily press as would be done nowhere else. And last, but not least, New York is about the last place in the world where the question, *How did he get his millions?* is likely to be insisted upon.

The poor man, who is often as materialistic and money-loving as the rich, is attracted to the metropolis in the hope of getting some of the vast

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## NEWYORKITIS

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sums that the rich are spending; and unfortunately the methods he adopts of accomplishing this feat are not always the most commendable.

But there is a large class attracted to this island by promptings and desires which are most worthy. A young man, engaged in trade or a profession, finds his native town too contracted. He feels within himself the desire and ability for a wider field of action and harder competition. He does not like *cheap* success, and so he takes up his abode in the metropolis, literally "looking for trouble"; and he will find it. But let no one be discouraged. Let the young man who feels himself fit bring his skill, character, integrity, brains, enterprise, and health into the great arena of competition which New

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York offers, and enter the strife — not aiming to accumulate this world's goods, except incidentally; but let his aim ever be the education and elevation of his mind and his soul to higher and better things.

This is the only success or goal worth a man's striving for. To the growing man, every other kind will prove to be Dead Sea fruit, and will sooner or later turn to bitterness and leave him desolate. Let him be earnest and diligent in his business, whatever that may be; but keep ever before his mind this divine injunction: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." To such a one New York will yield its choicest gifts.

But he will need to have a strong

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head, a stout heart, and a firm will to withstand the illusions, temptations, and distractions which will beset him on all sides.

To the young man who is ambitious for a "strenuous life": Don't put on a uniform, and sword, and pistols, and spurs, and go blustering about the planet, shooting and plundering helpless brown or yellow people; but come and establish yourself in a useful business or profession on Manhattan Island, adopting methods which are honest and upright before God and man, and you will find that your life will be as strenuous as you could possibly desire.

If you are ambitious for missionary work, and earnestly desire to teach the doctrine of peace, love, and human bro-

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therhood, don't go to some far-away island or strange people, but come to Manhattan Island. There is no place on earth more in need of missionaries than this island. Not so much among the poor, and weak, and lowly, but among the rich and powerful. The East Side and the West Side are fairly well supplied with missions already. In fact, missions "on the side" is a New-yorkitic fad. What we need most is missions in the center. We need strong men whose daily lives are missions, and I earnestly commend this work to ambitious young men.

On these thirty-eight square miles of island live representatives from almost every nation on earth. Here is the Italian quarter, the Chinese quarter, the Hebrew quarter, etc., and each

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colony has brought with it not only its own language, religion, and customs, but each one has planted on this small area its virtues and its vices. Many of these people are not here to make homes and become a part and parcel of the city and country and their institutions, but are simply here, to use a popular expression, "for what there is in it." And it is a fact that the percentage of "homes" is smaller among Manhattan Islanders of all classes than among an equal number of people anywhere else in America.

This conglomeration of people and conditions which I have briefly outlined, acting and reacting on each other, has brought about an abnormal condition of existence — a disease — which I have named NEWYORKITIS, and

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which it is now proposed to describe. Newyorkitis is a disease which affects a large percentage of the inhabitants of Manhattan Island, and is making serious inroads on their mental, moral, and physical health. It is not a new malady, but it has not been described before. Sporadic cases have appeared among the people of the island since early in its history; but it is only in the last few decades that the disease has become both endemic and epidemic.

Before describing in detail the symptoms of this affection, it seems advisable, in the interest of the non-technical reader, to give a short account of the etymology or make-up of the term Newyorkitis.

The Greek suffix *itis*, as used in medical science, means inflammation;

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and when it is attached to a word, the term then signifies that the thing for which the word originally stood is inflamed.

Thus, for instance, *itis* attached to *appendix* gives us *appendicitis*, to *peritoneum* and we have *peritonitis*; and so when we say of a person that he has Newyorkitis, we mean that he has got his New York inflamed. The critical reader will ask at this point: "In what part of the body of a Manhattan Islander is the New York located?" I reply by asking: "In what part of the body of a Boston man is his Boston located? Or a Chicago man, his Chicago? Or a Philadelphia man, his Philadelphia? Or a St. Paul man, his St. Paul?" I am not writing on anatomy, or on cerebral loca-

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tion: I am describing an abnormal condition.

I mentioned above that the disease is *endemic* on Manhattan Island — that is to say, it is peculiar to this locality and its people, and is constantly present here in a greater or less degree. But it must not be supposed that all cases of Newyorkitis are to be found in New York. We encounter cases of this disease in all parts of the country, but the patient, or infection, came originally from this island. It is like Asiatic cholera, which takes its name from the fact that the germ which produces it is endemic in Asia; the disease is always present there; and when cholera appears in some other part of the world, it is because the infection was conveyed there, directly or

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indirectly, from the endemic focus of infection in Asia.

Newyorkitis is a communicable disease. It seems to spread by mental and moral contact of the healthy with the afflicted. Bring a healthy subject from a rural district to this island, and he soon begins to show symptoms of Newyorkitis, and the virulence of the attack will depend upon the congenital or acquired resisting power of the individual. It is doubtful if any one is entirely immune from the infection, or can resist some degree of inoculation after a few years' residence on the island. Thus we find all types of the disease, from the mildest to the most violent and incurable form.

It is customary, when writing about a disease, to divide its symptoms into

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groups, and then to study each group separately. I shall follow this rule in describing Newyorkitis. I shall also give a few clinical reports of typical cases of the disease which have come under the author's personal observation, selecting the cases so that each phase of the malady will be illustrated. Sufficient space will then be devoted to the treatment and cure.

Newyorkitis is a disease in which the mind, soul, and body have departed more or less from the normal. In some cases the mental phenomena are most marked; in others the moral system seems to have departed farthest from the normal; the physical or somatic symptoms are not so constant, but when present they are of practically the same character in all cases.

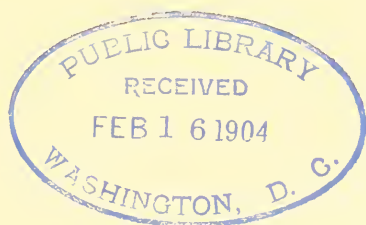
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THE MENTAL SYMPTOMS OF  
NEWYORKITIS

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THE  
MENTAL SYMPTOMS OF  
NEWYORKITIS

THE mental symptoms exhibited by persons suffering from Newyorkitis, looked at as a whole, seem at first glance to be closely allied to the delusions of general paresis: they nearly all partake of the character of delusions of grandeur.

The novice in diagnosis may mistake Newyorkitis for Boston *hypertrophy*, or Chicago *elephantiasis*; but after a little experience he can readily make the differential diagnosis between these maladies.

It is when we study the delusions in

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## NEWYORKITIS

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detail that we fully realize the destructive effects of Newyorkitis on the mental machinery of its victim.

With all his delusions and hallucinations of grandeur, pride of intellect, and boasted mental acumen, when we explore the mental horizon of a Newyorkitic we discover the sad fact that it extends only from the East River to the Hudson, and from the Battery to the Harlem River and Spuyten Duyvil. He imagines that the whole of this country, or all of it worth his consideration, is included in that area. He imagines that any man who has possession of one million dollars' worth or more of this world's goods is a gentleman; that he is organized success, and the highest type of manhood attainable, especially if he gives a small

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## MENTAL SYMPTOMS

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percentage of his income each year to so-called charity. And if a Newyorkitic reads the following simple couplet he won't understand it:

He that feeds men serveth few ;  
He serves all who dares be true.

The victim of Newyorkitis has numberless illusions, delusions, and hallucinations about what he calls "society." His respect for clothes, and for one street or avenue over another, is astounding. The value of the cloth a man wears, and the price per front foot of the street he lives in, play all sorts of pranks with the diseased imagination of a Newyorkitic, and so distort his estimates of men, and things, and institutions, that they become ludicrous to a healthy subject, or to one less ad-

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vanced in the disease. He imagines that the young woman who walks Sixth Avenue, unkempt, and dressed in cheap, illy fitting clothes, is an entirely different creature when he sees her powdered and perfumed, and dressed in the height of fashion, walking Fifth Avenue, or lolling in the scented atmosphere of the Turkish room of a modern hotel.

The mental standards, weights, and measures which the patient may have brought with him from the country seem entirely lost. In fact, the most constant and widely spread delusion from which the Newyorkitic suffers is the belief that the mental processes and logical conclusions which, in part at least, guided his conduct while at home in his native town, are false and use-

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less standards here on Manhattan Island.

The patient has forgotten the fact, if he ever knew it, that Manhattan Island, like his father's farm, is, at last, only a small portion of the surface of the globe, and that the mental and moral laws which govern the universe, like the physical laws of gravitation and the conservation of forces, are as certain of self-execution in the one place as in the other. I can never cease classing with Christopher Columbus that small boy who ran to his mother one day with the announcement that he had made the discovery that their back yard was a part of the surface of the earth.

The mental appetite of a Newyorkitic is morbid and perverted. All memory of such authors as Ruskin,

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Macaulay, Carlyle, and Emerson, Longfellow and Lowell, is hopelessly gone. He must have a novel written by another Newyorkitic, if possible one in a more advanced stage of the disease. The mental roast beef and mashed potatoes of Shakspeare and the genuine sauce of Sheridan he will not swallow. These patients demand of the theatrical managers such plays as "In Gay New York," "The Passing Show," and "Zaza." His daily paper must be highly spiced. It must contain all the latest gossip and scandal. Divorces and elopements, suicides and murders, must be set forth in detail, with mammoth head-lines. These patients must have a daily record of the sayings and doings of millionaires. And if a millionaire has a death, marriage, or birth

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## MENTAL SYMPTOMS

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in his family, the Newyorkitic demands of his editor the most minute particulars of the whole proceeding, with ample illustrations.

In advanced cases of Newyorkitis, the gray matter of the brain is never used to think with, except when the patient is engaged in getting money, or gratifying some physical appetite. At all other times he thinks with his reflex nervous system; that is, his opinions and views on all other questions are simply reflexes of the views and opinions of some other man or group of men he happens to be following at the time. The Newyorkitic has lost the power of studying a question on its merits, and carrying the arguments pro and con to their logical conclusion, uninfluenced by greed and selfishness

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## NEWYORKITIS

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and the views of other men. Indeed, he seems to have lost both the power and the desire of making up his own mind, and takes apparent pleasure in having others make it up for him.

If you exclude those who are entirely demented, nine out of ten of the inmates of an asylum for the insane will tell you in private conversation that they themselves are not insane, but that all the other inmates of the institution are as crazy as March hares, and they will often express the deepest sympathy for them in their misfortunes.

The victim of Newyorkitis not only never suspects that there is anything the matter with him, but he utterly fails to recognize the existence of the disease in another. Indeed, he has a certain contempt for the man who

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seems to be free from the infection, and this contempt is only increased when he discovers that your mental horizon is not limited by the confines of Manhattan Island, and that your mental processes and opinions are your own, and not, like his, mere reflexes of some other man or group of men.

And because you think for yourself, he puts you down as a "crank." And the air of strutting superiority assumed by one of these intellectual pygmies is ludicrous. The contrast between the assumed and the real mental capacity of a Newyorkitic reminds one of a patient in the last stages of general paresis. Such a patient, unable to stand, or scarcely to raise his hand to his head, owing to muscular weakness, will assure you that with a single blow from his

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## NEWYORKITIS

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powerful right arm he can crush the skull of an ox.

A Newyorkitic is simply unable to understand how a man can reach a conclusion and stand by it, uninfluenced by other men's opinions and his own personal interests.

These unfortunates adopt a particular creed or party for no better reason than the fact that their parents belonged to it, or, what is less commendable, because of fear of some individual, or of public opinion, or because it coincides with their material interests. The Newyorkitic thus forfeits the respect of all men of all creeds and parties who are mentally honest. You meet a man, for instance, who argues that the moon is made of cheese. He may convince you, for the time, that he

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## MENTAL SYMPTOMS

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is sincere in this belief. You do not agree with him, but his apparent sincerity commands your respect. Now if you learn the next day that this man is in the dairy business, and that the general acceptance of his cheese theory would be of immense advantage to his dairy interests, you unconsciously lose all respect for, and interest in, his views on astronomy and every other subject.

I admire the honest avowal of motive which was contained in the reply to a question I once asked of an insane man. This poor man was chronically and incurably insane. He had been in the asylum for ten years. Every time he was allowed out in the grounds for exercise, he would walk back and forth over the same path, some twenty yards

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long, and looking across the river at the rows of city blocks, he would repeat aloud to himself in a monotonous tone: "All these houses belong to me! All these houses belong to me!" I asked him why he continued to announce that he was the owner of all the houses. His reply was: "I am trying to create a sentiment of that kind, sir;" and turning quickly, he continued his monotonous tramp and "All these houses belong to me!"

The New York Academy of Medicine appointed a committee, some years ago, to endeavor to induce Congress to pass certain legislation looking to the improvement of the national health laws. A distinguished Newyorkitic asked me confidentially this question: "What is there in this bill for you doc-

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tors?" He looked surprised and incredulous when I told him there was nothing in it except that the academy believed its enactment into law would save tens of thousands of human lives every year.

To many of these patients, such productions as the Decalogue, the Sermon on the Mount, the Lord's Prayer, the Declaration of Independence, and Plato, are "back numbers." The unfortunate sufferer has no means of knowing whether a given piece of literature is new or old, except by calculating the number of years which have elapsed since it was first written.

As an illustration of how these patients persistently refuse to seek for the truth, and will investigate a question only so far as it tends to strengthen

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## NEWYORKITIS

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their own delusions, I mention the following incident: A certain well-known Newyorkitic had most pronounced delusions, which took the form of opposition to the Christian religion. With tongue and pen he labored to disprove the truth and logic of the Scriptures. And being a clever juggler of words, and a master of the art of cheap and shallow sarcasm, he got a wide reputation for intellectual force, and he had many followers. This patient said to me one day: "I performed a greater miracle this afternoon than was ever performed by Jesus, the founder of your Christian religion. I sat in my office in Wall Street and had a long conversation with my clerk, who was at the time in Chicago. I not only heard every word he said, but the tones of his

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voice and his articulation were as clear and as readily familiar as if he had been present in the office with me. The Nazarene was never able to make His voice heard even from Jerusalem to Jericho, a distance of not over fifteen miles. After such demonstrations it is surprising that sensible men should continue to look upon the Scriptures as anything but stupidly constructed myths and fables."

Now if this man had been in earnest, and had studied the Master's teachings without prejudice, and with a desire to ascertain the truth, he would have known that in being able, through the instrumentality of a modern invention, to send his voice from New York to Chicago, he was not only performing a modern miracle, but was fulfilling a

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## NEWYORKITIS

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prophecy of the Master, who said: "If ye abide in Me, and My word abide in you, the things which I do shall ye do also, and greater things, because I go away."

He would also have known that the great modern discoveries and inventions — call them miracles if you will, they are the control of the physical world and its forces by the spiritual man — are fulfilments of this prophecy and promise of the Saviour of mankind.

This Newyorkitic would have discovered that the miracle of telephoning, and the score of other miracles of the same character, have been wrought by just those nations who have abided most in Him, and in which His word has most abided. None of these

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## MENTAL SYMPTOMS

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modern miracles have been performed by the Turks, for instance, nor by any other anti-Christian nation.

No age or sex is exempt from the disease; in some respects women seem to suffer more than men. Children of Manhattan Islanders show symptoms of the affection very early. In fact, there is no doubt but that in many cases the disease is hereditary. As a case in point, a little six-year-old boy whose parents are Newyorkitics was recently asked at the kindergarten to name the principal use of the streets of New York. He promptly replied that the streets of New York were made for the cable-cars to run over. If this boy spends his life on Manhattan Island, the chances are he will never have occasion to amend this answer, and

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## NEWYORKITIS

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never think *what* the streets of New York *are* really for, and to *whom* they really belong.

Newyorkitis in women presents certain symptoms which seem to be peculiar to that sex and are not pronounced features of the disease in men. The female of every species of the animal creation possesses philoprogenitiveness, or love of offspring, and in the human female this sentiment is especially marked when she is in a normal condition. But when she is suffering from the disease which I am describing, the brain center which presides over this sentiment is entirely paralyzed, or paralyzed to such an extent that its function takes on an entirely abnormal character. In those cases where the paralysis of this brain center

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## MENTAL SYMPTOMS

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is complete, the patient has lost not only all desire and affection for offspring of her own, but she exhibits a marked dislike for the offspring of others. In another class of cases the patient shows the natural love of children when they belong to others, but she does not wish any of her own. In another large percentage of cases of Newyorkitis in the female, the brain center which presides over philoprogenitiveness is still active, and sometimes abnormally so, but its function is perverted, and the unfortunate patient lavishes her natural maternal love and devotion on a dog, a cat, a bird, or some other of the lower animals. This class of patients have a settled delusion that children are an unmitigated nuisance; that so-called "society," the

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## NEWYORKITIS

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theater, card-parties, late suppers, and supposed freedom from care and responsibility, are blessings which greatly outweigh the sacred joys of motherhood. And the Divine injunction to multiply and replenish the earth, in which our fathers and mothers believed, finds no place in the disordered mind of a female Newyorkitic. The latter part of the injunction—to subdue the earth and have dominion over it—she makes strenuous efforts to live up to.

As mentioned above, one of the most pronounced symptoms of Newyorkitis is a circumscribed mental horizon. The patient thinks in a circle bounded by the confines of Manhattan Island, and when, from business or other necessity, he is obliged to visit other portions

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## MENTAL SYMPTOMS

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of the United States, he is unhappy, and counts the time as lost, so far as pleasure or comfort is concerned, until he returns to his island.

As a natural result of this abnormal mental state, when the Newyorkitic travels for health or pleasure, there is no place for him to go but out of the country; and so he crosses the ocean, and we find him chasing about in every nook and corner of the Old World. He suffers from the delusion that there are no health resorts or mineral springs or natural scenery in his own country comparable with those of Europe. His mind is filled with all kinds of illusions, delusions, and hallucinations about so-called European royalty and nobility; and if, by any means, fair or foul, he can touch elbows with

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## NEWYORKITIS

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an earl or a duke or a prince, his cup of joy is full. If this circulating about the planet had the effect of widening his mental horizon, and thus starting him on the road to recovery, it would be a blessing; but European travel as a remedial agent, in these cases, has been disappointing. The patient generally returns from these trips abroad without any mental improvement, and he continues to think in the same reflex way and in the same circumscribed circle, and his estimate of men and things and institutions remains unchanged.

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THE MORAL SYMPTOMS  
OF NEWYORKITIS

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## THE MORAL SYMPTOMS OF NEWYORKITIS

I WISH to say right here that in diagnosing the moral symptoms of Newyorkitis the mere opinions of an individual or of a number of individuals do not count. There is to be no sitting in judgment on our brothers; but by their fruits we are to know all men. And how far the moral symptoms in a given case show the patient to have departed from the normal is to be determined in all instances by comparing his moral views and opinions and conduct with the code laid down by the founder of Christianity.

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And any one familiar with this yardstick can do the measuring for himself. It is like listening to a heart which is organically diseased: you are able to determine the presence of disease, and its extent, because you are familiar with the movements and sounds of the normal heart.

When we take the plain words and simple doctrine taught by Jesus, and compare them with the moral phenomena of Newyorkitis, we find that in every case of this affection the moral system has suffered serious deterioration. The moral Newyorkitic is spiritually obtuse and morally short-sighted. He is not necessarily vicious; he is more likely to arouse your pity than your opposition. He worships gold instead of God. He strives after material

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## MORAL SYMPTOMS

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blessings instead of spiritual gifts. His brotherly love and charity are influenced by greed and selfishness, and strictly limited by natural and political divisions of the planet. How much he loves a brother, depends on the color of that brother, and the size of his bank-account.

These patients are no more able to *feel* and exercise a love and charity which encircles the globe, and includes all men as brothers, than they are to become *mentally* citizens of the planet.

I pointed out, when speaking of the mental symptoms, that a Newyorkitic cannot *think* of the people on this little globe as a whole, because his thinking is only a reflection of the thoughts of some other person or persons. Neither

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can he exercise a religious affection for the whole human race, because his religion is not taken first-hand from the Saviour of mankind, but is only a reflex of some creed or doctrine constructed by men in ages past, when they were far less ably equipped for studying the Scriptures and determining what is man's duty than are men of his own time. The moral Newyorkitic clings to his religious doctrine with a tenacity born of superstition and narrow bigotry. He would, if he could, corner Christ's love, and dole it out to the rest of mankind as *he* saw fit.

And it is quite probable that if the very men who, doing the best they could with the light they had, constructed the Newyorkitic's particular creed, could come back to earth, they

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## MORAL SYMPTOMS

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would be so uncouth that he would not take them into *his* church, but they would be sent to worship in the East- or West-Side chapel with the poor.

The Newyorkitic admits in theory and talks loudly about the fatherhood of God and the brotherhood of man; but he is always the elder brother and in direct succession. He, as the elder brother, feels called upon—in fact, is directed by the Father, so he says—to take charge of the effects and order the lives of these younger brothers; and he is further directed, he says, that if these younger brothers object to this arrangement, or question his authority from their common Father, then the commandment, “Thou shalt not kill,” which the Father made, becomes null

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## NEWYORKITIS

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and void, and he is to proceed to shoot these ungracious and inappreciative younger brothers to death.

The Newyorkitic is like those disciples who were not yet cured of Jerusalemitis, and were surprised to find the Master communing at the well with the woman of the hated Samaritans. Like these Jerusalemities, his charity and love of brother is confined by geographical lines. It is this contracted and circumscribed love-horizon and narrow mantle of charity that warps and distorts his moral system. The patient's moral insights are clouded. And whether the matter be great or small, the just relations of nation to nation or individual to individual, he is hopelessly unable to reach moral conclusions of truth, honesty, and God's

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## MORAL SYMPTOMS

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eternal justice. This moral short-sightedness, this seeing in part only, with selfishness always in the foreground, involves these unfortunate patients in all sorts of ridiculous moral inconsistencies.

Cases of moral Newyorkitis are found in all classes of society, but it is essentially a disease of the "better classes." Here again it resembles general paresis. General paresis may be designated a disease of strong men, because its victims are, as a rule, in the prime of life, when their mental and physical powers are at their best. You will rarely see a case of general paresis under twenty or over fifty-five years of age. And moral Newyorkitis is not so often found among the poor and the lowly as among the rich and powerful.

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## NEWYORKITIS

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The statistical tables of life- and accident-insurance companies show that the followers of the various professions and occupations are especially liable to contract certain diseases and injuries. Physicians and surgeons, for instance, are more exposed to the danger of contracting contagious diseases and poisoned wounds than others. Engineers and trainmen are liable to death and injury from railroad accidents. Soldiers in the field are bad risks, owing to the danger of gunshot wounds, and theologians are the special victims of Newyorkitis. And strange as it may seem, as a rule in this class of cases the moral symptoms are the more pronounced.

Clergymen are professionally good men. They are specialists in righteousness; and like all specialists, they

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## MORAL SYMPTOMS

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are in perpetual danger of becoming narrow and bigoted, which is very near to another name for Newyorkitis. Let a man become a throat specialist and look down throats for a living, and unless he is broad-minded, or has had a wide previous acquaintance with the diseases and injuries of the rest of the anatomy, the human subject soon becomes to him nothing but a throat. To many eye specialists a man is nothing but a pair of eyes, and no matter what abnormalities may occur in other parts of his anatomy, they are all referable by the gone-to-seed specialist to his pet organ. And the treatment of the diseases in his specialty must conform to a plan mapped out in his own warped mind, if it is to meet with his approval.

The specialist in righteousness is

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## NEWYORKITIS

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exposed to the same dangers we have described above. A clergyman suffering from moral Newyorkitis narrows the great, broad doctrine of love, truth, justice, and brotherhood for every inhabitant of this planet, which was taught by Christ, to a picayune creed of one kind or another to meet the approval of the Newyorkitic congregation which employs him. And his success, pecuniary and otherwise, does not depend so much upon the particular kind of vice and crime which he denounces as upon the kinds which he does not denounce and condemn.

To the narrowing effect of this constantly looking in one direction, add the pecuniary and other advantages which accrue from not looking in any other direction, and it is easy to see how

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readily a clergyman may lose his sense of proportion.

There was once a clergyman, Dr. ——. He was a sincere and earnest disciple of the Master, and he was therefore a growing man. He set to himself the task of preaching the truth as he understood it, regardless of whom it helped or hurt. And as might have been expected, when he reached a certain point in his moral evolution, a large percentage of the congregation began to complain and find fault with his sermons. They said he did nothing but scold *them*. And he resigned.

This clergyman's case recalls to mind the old story of the colored preacher who was assigned to a new charge. In his first sermon, instead of painting the beauties of the other world and simply

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denouncing sin in the abstract, he preached a plain sermon on stealing chickens and watermelons. He met with a cold reception, and when the service was over he was asked to resign. He inquired the reason, and was informed that such sermons as he had just preached had a tendency to throw a coldness over the meetings.

On a certain Sunday morning I invited Mr. B, who was my guest, and who hails from another city, to attend Dr. ——'s church with me. Mr. B is not a Newyorkitic, nor is he popular with Newyorkities. His daily walk and conversation, however, show him to be an humble follower of the Master. He is an official in his own church at home. After the service was over, and while the doxology was being sung, a note

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## MORAL SYMPTOMS

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was passed to me, I receiving it from the gentleman who occupied the pew immediately behind me. The note was signed by an official of the church, a man of education and wealth — presumably a Christian and a gentleman. The note said in substance: "There are photographers outside on the street. Get Mr. B away from the church before they snap-shot him, for we don't want the church in the same picture with him." In other words: "Remove the 'corpse'; we don't want the church polluted."

In the second chapter of the General Epistle of James I read: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in

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## NEWYORKITIS

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also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there: . . . are ye not then partial in yourselves, and are become judges of evil thoughts?"

Some of "our best people" have revived of late the ancient occupation of vice-hunting. And like the vice-hunters of old, they confine themselves to certain sections of the city, and to peculiar forms of vice.

We have records of this kind of vice-hunting which date back to the year A.D. 32. In that year vice-hunting appears to have been popular with certain philanthropists and "prominent business men" of the city of Jerusalem. The account is as follows:

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## MORAL SYMPTOMS

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“And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and Pharisees brought unto Him a woman; and when they had set her in the midst, they said unto Him, Master, this woman was taken in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou? . . . And when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him cast the first stone. . . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. . . . And He said unto her, Woman, where are

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thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

In other words, when the Judge on this occasion called on some member of the vice committee to qualify as executioner, the committee sneaked out, one at a time. The court dismissed the case, and discharged the prisoner with the injunction to go and sin no more.

To that class of which the vice committee was composed He said: "Hypocrites! . . . Blind guides, which strain at a gnat, and swallow a camel." It would be interesting to know how many of our modern vice-hunters could pass this civil-service examina-

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tion instituted by the Master, and thus make themselves eligible to act as executioners.

The moral insight of these patients is so blunted that they are unable to see a criminal if he is surrounded by a sufficient amount of wealth. A fine house, fine pictures, conservatories, gardens, and equipages, with conformity to the rules of so-called best society, and the observance of the outward forms and ceremonies of some church organization, are in themselves sufficient screens to guard the criminal who may be at their center from detection by the 'moral Newyorkitic. No matter how these worldly goods were obtained, so long as their owner has managed to keep out of the toils of the law of man, he need have little

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fear of condemnation by the ministers of the law of God. The vice-hunters of 1901 A.D. are making the same mistake that the vice-hunters of 32 A.D. made. They begin at the wrong end of society: they begin at the bottom of society instead of at the top. What would be thought of a hunter who wasted his ammunition on chipmunks, skunks, and woodchucks while large game scampered unnoticed around him? Old hunters say that the noise and commotion caused in destroying the large game has a tendency to frighten off the small game.

If our modern reformers are sincere in their efforts to improve the moral atmosphere, let them not relax their present efforts, but in addition let us have a vice committee whose duty it

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## MORAL SYMPTOMS

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shall be to gather evidence and find out if any among us are practising “excess and extortion” or are laying on “men’s shoulders burdens grievous to be borne.” Let us know, if any such exist, who they are, where their “places” are, and who is protecting them.

Certainly this latter class, if it exists, received more pronounced condemnation by the Saviour of mankind and the founder of Christianity than ever did gamblers and harlots, and under present social conditions their power for wrong-doing is much greater than these.

I am acquainted with a man who has lived for twenty-five years within the limits of that section of the city known as the Tenderloin, which is, by the way,

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a favorite resort of Newyorkitic vice-hunters. This gentleman has a family of sons and daughters who are growing up to manhood and womanhood, and no one could be more interested in a pure moral atmosphere than he is. He says that brothels, gambling-houses, and pool-rooms have never cost him anything in a pecuniary way, nor have they ever degraded him morally, for the simple reason that he never enters these resorts. He does not even know of his own knowledge where one of these places is to be found. He says that no man is obliged to enter such resorts unless he wishes to do so. This gentleman says that he is, however, robbed every day. He says that every time he buys heat, light, food, and clothes for his family, he is robbed. These

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are games which he is obliged to patronize. And he says that the bad part about it is that it is largely from money thus extorted from him, and from all consumers of the necessities of life, that churches are built and the salaries of Newyorkitic clergymen are paid. This gentleman is thoroughly reliable even from the Newyorkities' standpoint, for he is rated A1 at the commercial agencies.

This gentleman says that he cannot say his prayers in church Sunday mornings, because he sees men sitting in the Amen Corner, and carrying round the contribution-plate and the communion-cup, and looking sanctified, who are to his knowledge extortioners and criminals; and the sight of them produces thoughts and feelings in his heart which

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ought not to be there when one is trying to make an humble prayer to the kind Father for forgiveness and mercy and guidance. Let the vice-hunters and the experts in righteousness answer this question: Is it vice and is it crime for men to band themselves together and seize upon the necessities of life — those physical blessings which the Almighty has given so bountifully to all His creatures — and dole them out to the people in quantities and at prices dictated only by cupidity?

In the year 33 A.D., while the Saviour was still on earth in the flesh, He had the following to say of the vice-hunters and “business men” of Jerusalem: “They bind heavy burdens and grievous to be borne, and lay them on men’s shoulders: but they themselves will not

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move them with one of their fingers. . . . For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.”

There is no intention of offering a defense of those who keep gambling-houses and brothels—and this includes all gambling-houses and houses of ill fame—where foolish men enter willingly and lose their money, and weak women lose their virtue. And there can be no defense of the politician or policeman who protects these resorts or accepts money from their keepers as a reward for not enforcing the laws of man against them. But there is less defense for churches or clergymen who give protection to those engaged in practising excess and extortion on their fellow-men.

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Churches and clergymen are the spiritual guides of the people, and the ministers of God's laws; yet there are many among us who believe that they offer protection to extortioners by giving them high places and making them dignitaries in the church, and accepting from them gifts which are the direct proceeds of their unholy and unrighteous callings.

Our modern vice-hunters have so far confined their efforts at reform to one or two kinds of gambling only. All gambling is bad, because it is such an effectual bar to the progress and development of those who engage in it.

Some kinds of gambling are more destructive to man's best interests than other kinds, but the root of the evil is

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## MORAL SYMPTOMS

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the same in all. The man who loses a thousand dollars on a turn in the stock market, or on the turn of a card, not only suffers pain and mortification, but he gets no *quid pro quo* of any sort. He learns nothing from the transaction, — unless perchance it teaches him never to repeat it, — and will be no better qualified to select the right card or horse or stock another time.

If he fails in a legitimate business, and loses his money, after he has put forth an honest effort to make it a success, he yet has a reward in knowledge and experience from the labor expended, and can study the causes of his loss and failure, and is better equipped thereby for a second trial.

The man who wins the thousand dollars has likewise been wronged and

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cheated, and has lost his time. His winning was an accident over which he had no control, nor did he exercise any skill or knowledge to bring about the result, and he has therefore learned nothing which will aid him in controlling the results in other and similar transactions. If a thousand dollars comes into your possession, and does not bring with it the training, discipline, and developing influences which justly belong to the honest earning of it by the exercise of skill or knowledge of some kind, then you have been cheated out of the best part of that thousand dollars. That thousand-dollar bill you hold in your hand is spurious; it is a counterfeit — not a thousand dollars at all to you, its so-called owner. You have been deprived of the elevating and evolving

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## MORAL SYMPTOMS

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influences which are inseparable from the labor necessary to honestly acquire that amount of money.

The young man from a king-ridden and church-ridden country lands as an immigrant on these shores. He is dressed in his native uncouth costume, and he bears all the marks of his oppressive environment. He goes to work at the best wages he can get. In time he saves twenty dollars, and with it buys himself a complete suit of modern clothes. When he puts that suit on, he puts on much more than twenty dollars. He puts on with it a certain amount of self-respect and personal independence, born of the toil and self-denial which enabled him to buy it. Would he have walked forth with the same sensations had he found that suit

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## NEW YORK IT IS

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in the street, or had it been presented to him on the day he landed? This is an illustration taken from down the line, I admit; but it nevertheless illustrates the educating and culturing power of honest labor.

But the evil effects of gambling do not end here. Winner and loser are alike unfitted for performing honest labor for just rewards. Who cannot recall among his acquaintances tradesmen, professional men, men of every calling, who have been ruined by Wall Street, the race-track, or the gambling-house! Not ruined because they won or lost money at these games, but ruined because they became totally unfitted for any occupation which would render them of use to themselves or to their fellow-men.

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## MORAL SYMPTOMS

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I know of no way to determine how bad a given form of gambling is except by comparing its destructive effects with other kinds of gambling. If this is a safe rule, then stock gambling is the worst of all, for it has brought more wide-spread grief and sorrow than any other form. More reputations have been blasted, more men who occupied positions of trust and usefulness have been sent to State's prison or made fugitives from justice, more brilliant careers of usefulness have been destroyed, and more of other people's money has been lost, as a result of stock gambling, than by all the gambling-houses and pool-rooms in New York put together. Yet stock gambling is eminently respectable from the standpoint of the moral Newyorkitic.

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## NEWYORKITIS

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The moral Newyorkitic has all kinds of confused and absurd imaginings about charities and missions. His charitable and missionary work partakes too much of the character of pernicious activity. It is simply the better-than-thouness of the better-than-thou in active operation. The annual check of a Newyorkitic to charity organizations is the purchase of an indulgence. It permits him to be uncharitable to his brothers in thought, deed, and feeling for that year, and still retain high standing in so-called "best society" and in his Newyorkitic church. If this check to charity is sufficiently large, it permits the Newyorkitic to "sit in the seat of the scornful" and of the oppressor for six days of the week, and in the

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## MORAL SYMPTOMS

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seat of a church dignitary on the seventh.

And there will not be anything said from the pulpit calculated to disturb his serenity; if there is, it will be the clergyman's serenity that gets disturbed, and not the Newyorkitic's. The pulpits of two of the richest churches in this city have been vacant for a long time, notwithstanding the fact that each one has a fifteen-thousand-dollar-a-year "call" with it. A member of one of these churches gave me a clear explanation of the difficulty the other day; he said: "The clergymen whom the congregation wanted to fill the pulpit would n't come, and those that would come the *devil* would n't have; so there you are."

Each church organization struggles

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## NEWYORKITIS

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to attract people to adopt its particular creed or dogma, and come into its fold. It is not essential that you shall lead a Christian life. That is a mere matter of personal taste. The Newyorkitic says: "Be one of *us*, one of *our* denomination, and go through the forms and ceremonies prescribed by *our* church one day in the week; that is all."

It is like when a boy first goes to college. He is beset on all sides by the different societies and college fraternities, each wanting him for a member. Nobody asks what sort of a student he is going to be. The boy is justified in believing that the principal object in matriculating was to be able to join a college fraternity.

In these days of trusts, combines,

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## MORAL SYMPTOMS

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and monopolies, it is surprising that the churches do not unite. The sinner-saving business is one of the very few in which open competition still exists. There are the High-church people and the Low-church people, the predestination interests and the close-communion interests, and the eternal-punishment plants. One would think that these could all unite on some such simple agreement as: "To love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The "business interests" of the country have been able to adjust their differences and form perfect combinations for mutual benefit. But the New-yorkitic influences in the various church

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## NEWYORKITIS

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organizations have, so far, blocked church union.

The churches are sadly in need of adopting some kind of new and improved methods. Newyorkitic management is incompetent. This is especially apparent in the competition which is ever going on between them and the saloons. Walk through a street in the tenement-house district on the great East Side. You find from one to three drinking-saloons on each block. Go inside of one of them on a cold winter's day, when the wind from the icy river seems to penetrate to the very marrow of your bones. You find in the center of the room a red-hot stove, comfortable chairs, tables for playing cards and dominoes, with a slate and piece of chalk for marking the game,

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## MORAL SYMPTOMS

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and the morning papers. Outside, by the door, stands the free-lunch bulletin-board. Written on it with chalk are such announcements as:

FREE LUNCH TO-DAY

HOT BEEF STEW

HOT CLAM CHOWDER

The poor, half-clad, friendless sinner who trudges this cheerless street, on whose back, and the backs of his kind, have been placed "burdens grievous to be borne," can have all this comfort if he will come in and spend for beer the few cents he has been able to earn, steal, or beg. And he would not be human if he did not go in.

Now walk through the fashionable streets and avenues, and inspect the

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## NEWYORKITIS

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churches which are trying to get the sinners away from the saloon influence. There is a magnificent church building on nearly every block. Inside, they are dark, and cold, and cheerless. The doors are barred, and a great iron fence with locked gates surrounds them. A poor, tired, soul-weary sinner passing that way could not break into one of them with a jimmy; and if he did, he would get himself arrested, and sent to State's prison. The churches have out bulletin-boards, too. But the legend on them never varies. You read, in beautiful gold letters, something like this:

|                                                              |
|--------------------------------------------------------------|
| JOHN JONES<br>SEXTON AND UNDERTAKER<br>No. 200 COFFIN STREET |
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## MORAL SYMPTOMS

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For six days of the week these magnificent structures serve no other purpose than as sign-boards to direct the passer-by to a man who will bury him properly, if he has got the money to pay for that service. But, thank God! there are a few of the houses dedicated to His service which are kept open all the time: where one can enter at any hour, and rest and meditate and pray, and get acquainted with one's self, and go away refreshed in soul and body.

The millionaire Newyorkitics have a fad which has become popular of late. This fad is the founding of colleges and libraries in various towns throughout the country. In other words, they take a very small percentage of the money they have been able to extort from the people through vi-

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cious legislation and non-enforcement of the laws against grand larceny, and give it back to them in the form of libraries, colleges, hospitals, etc.

Of course this is not charity, for any one familiar with real charity as taught by the Saviour knows that you cannot measure a man's charity by studying the stubs of his check-book. The most charitable man who ever walked this earth had no money and no check-book. And money given as charity to some people, which was obtained by wrong and uncharitableness to other people, is "as sounding brass or a tinkling cymbal." It may be said that this founding of libraries and colleges by Newyorkitic millionaires is an instance of good coming out of evil. Perhaps so; but our point is that it is not charity: for

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## MORAL SYMPTOMS

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at no time or place did Christ teach us to do evil that good might come of it.

But there are good reasons, from the standpoint of the Newyorkitic, for founding libraries and colleges among the people. These patients are in much the same position before the public that a juggler is before his audience. The juggler has the band play low, soft music, and he keeps up a steady conversation while performing his sleight-of-hand tricks. The music and the talk are intended to distract the attention of the audience from his manipulations, and thus prevent them from discovering and exposing his methods of deceiving them.

The Newyorkitic millionaire does, in effect, the same thing. He beats the tom-tom over his gifts and donations.

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He has gallons of printers' ink used in announcing his plans for helping mankind. He writes books and magazine articles and gives interviews about the duties and obligations of the rich. All this distracts the attention of the public from the vital question. Like the juggler, all this high-sounding talk, and these fairy stories about what he calls success, and the obligations of the rich, etc., keep the people interested in *him*, and what he is *doing* with his millions, and take their attention away from how he is *getting* his millions.

The daily press is filled with announcements of gifts and donations. Letters and checks giving away millions in the name of charity are reproduced in facsimile *ad nauseam*. The

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following words of Jesus, in the sixth chapter of Matthew's Gospel, seem to be entirely forgotten by moral New-yorkities: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

We have no vital statistics of Palestine at the time that Jesus lived and traveled through that country. We do not know what percentage of the inhabitants were sick or died during those years. But we do know from the gospels that the whole number of those who received His *active* charity

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## NEWYORKITIS

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in the healing of their diseases, and being raised from the dead, must have been a small percentage of those who were ill and died around Him during His ministry. The point is, that He was never officious in His efforts to do good. His *active* charity was confined to a few; His *passive* charity was extended to every human being on the planet.

He never went looking for sick people to heal, or dead people to raise, or hungry thousands to feed with loaves and fishes; they or their friends had to come to Him. He never swerved from His course except when properly approached, and then He never failed to give prompt relief, not stopping to "investigate the cause" of the sufferer's plight, as do some of our modern charity organizations. The one great thing

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## MORAL SYMPTOMS

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which the moral Newyorkitic needs to learn about charity is, not alone to do things *for* people, but to quit doing things *to* people.

But this founding of libraries and colleges by Newyorkitic millionaires has a bit of grim humor in it, and is essentially poetic justice. Colleges and libraries are places where people go to learn things. And the presumption is that his dealing with the masses has satisfied the millionaire that they are stupid and sadly in need of enlightenment and knowledge; hence the colleges and libraries.

But the millionaire of to-day shows little regard for the millionaire of the future. In fact, the profession of millionairism is a good deal like the profession of medicine in one respect.

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## NEWYORKITIS

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The doctors are busy trying to find out how to *prevent* disease, and the logic of it is that in future generations there will be no disease, and of course no doctors can exist. And if the modern professional millionaires fill the country with libraries and colleges,—and it can only hold a certain number,—then this field of action will be closed to the future millionaire.

Besides, if the people should take to using these colleges and libraries, and should become sufficiently enlightened and thoughtful so that they would cease being interested and entertained by what he *does* with his millions and begin to study how the millionaire *gets* his millions, it is possible that this profession would also cease to exist.

I am acquainted with a reformed

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## MORAL SYMPTOMS

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millionaire. He got his millions by inducing the people of various towns and cities to present him with valuable franchises which permitted him to build and operate car lines in their streets. Before his franchise was valid, he had, in each instance, to get the consent of two thirds of the property-owners along the streets he wished to build in. "I often wondered," he said, "at the readiness with which men signed away to me, for nothing, their valuable assets in the streets in front of their property. Nobody seemed to be aware of the fact that the value of real estate on a given street does not terminate at the building-line."

A moral Newyorkitic wishes only to be *called* religious; whether he is innocent or not is of little consequence to

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## NEWYORKITIS

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him. He cannot see that no man or set of men are fit to renovate or reform abuses around them until they have renovated and reformed themselves and their own set. They wonder, for instance, why the Chinese do not take more kindly to Christianizing influence; but they never see the absurd and ludicrous position in which an American missionary is placed when he asks a Chinaman to adopt his religion and to go to his heaven after death, when the Chinaman is not permitted to live in the missionary's country while on earth.

When speaking of the mental phenomena of Newyorkitis I pointed out the fact that mental contraction is the most marked and characteristic of this class of symptoms. The measure

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## MORAL SYMPTOMS

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of a mind is the circumference of its greatest circle or horizon of thought. These patients cannot think widely because they do most of their thinking with the reflex nervous system. They are thus unable to get a mental grasp of the planet we are on. To think of this earth and its billion and a half of inhabitants as a whole, is utterly beyond the mental capacity of one of these patients.

This same tendency to contraction is found when we study the moral symptoms of Newyorkitis. The measure of a man's religion—that is, the extent to which he lives up to the teachings of Jesus—is to be found in the breadth of his mantle of love and charity. It all depends on how much of these he habitually exercises in word, deed,

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## NEWYORKITIS

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thought, and feeling toward all his fellow human beings, regardless of race, color, or the part of the planet on which they happen to reside, and to what extent he is willing to accord to all others the rights, privileges, and blessings, both spiritual and material, which he demands for himself.

These patients suffer from other pronounced moral delusions. They imagine, for instance, that the rules of common honesty and "business integrity," which they insist upon to the letter when individuals deal with each other, do not apply when a *group* of individuals deals with another group of individuals. They cannot be brought to see that a nation is only a group of individuals, and that a group dealing with another group is bound by the

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## MORAL SYMPTOMS

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same laws of honesty, "business integrity," and Christian fair dealing as apply to the individuals composing the groups.

On the contrary, when their nation by fraud and deception gains an advantage over another nation, they shout themselves hoarse over what they call "clever diplomacy." And when their armies crush and destroy a weaker nation, murdering the men, burning their homes, and driving the women and children into the jungle to starve and die, they call it military glory. They throw the teachings of Jesus to the winds, and hide their cupidity and covetousness behind their pretended love of country and worship of its flag. These patients cannot see that a nation cannot wrong another nation without

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## NEWYORKITIS

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suffering for it any more than an individual can wrong another individual and not pay the penalty.

When you tell one of these patients that a man or a collection of men had far better suffer a wrong than wilfully to wrong some one else, he thinks you a fit subject for a hospital for the insane. A moral Newyorkitic seems to learn nothing from history and observation of the laws that govern right and wrong. He does not see that these moral laws are as fatal, and as certain of self-execution, as are any of the laws in the physical universe. Explain to him that if he fastens one end of a chain about the neck of a man the other end of that chain inevitably fastens itself in one form or another about his own neck, and that this law holds

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## MORAL SYMPTOMS

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as good for nations as for individuals, and he only thinks how this proposition affects his individual bank-account and the "business interests" of the country.

This nation, by force, held the black race in slavery for a hundred years. The motive for this was selfishness and greed. The white man wanted to get the black man's labor for nothing. The wrongs, and griefs, and sorrows, and prayers of these black people finally reached the ears of Him whose teachings we pretend to follow, and who disposes of the affairs of men and of nations; and awful vengeance followed, and no man can calculate the cost in blood and treasure and sorrow which this nation had to pay. And now, nearly forty years after this crime ceased, the

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## NEWYORKITIS

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white people of a whole section of the country continue to suffer in many ways as a result of it, and the sins of the fathers continue to be visited on the children to the third and fourth generation.

But the Newyorkitic learns nothing from this example of the operation of the Divine law, although it took place in his own time and directly under his eyes. He only laughs at you, and if he happens to be in a state of excitement and exaltation, which is common among persons of unsound mind, he abuses you and calls you a "traitor" when you tell him that this nation is again engaged in wronging a colored people. He turns a deaf ear when you tell him that covetousness — a desire to possess their lands, mines, franchises, and cheap labor — is the motive for the war car-

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## MORAL SYMPTOMS

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ried on by this nation against the inhabitants of the Philippine Islands, and that the people of the United States will sooner or later be made to suffer in some sort for the wrongs done to these brown people, just as they were made to suffer for the wrong done to the black people.

New discoveries and new inventions in the material world have followed each other so rapidly that they have turned the heads of these patients. They imagine that the Sermon on the Mount, the Ten Commandments, the Declaration of Independence, and the Constitution of the United States may have been useful in the days of the stage-coach and pony express, but that they are out of date now.

Newyorkitics cannot see that no

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## NEWYORKITIS

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amount of material evolution, or so-called new commercial and social conditions, can set aside the law of right and wrong, or can enable men or nations to escape the rewards and punishments which are inseparable from this law. As well imagine that the law of gravitation was any less fatal in the days of the cave-dwellers than in this day of steam and electricity, or will be less when aërial navigation is an accomplished fact.

All intention of entering into political discussion in these pages is disclaimed. If social and political questions are touched upon, it is merely incidental in describing the phenomena of the disease under consideration. And in studying moral sanity or insanity we are obliged to have respect

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## MORAL SYMPTOMS

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to the moral law as set forth in revelation, and as we see its operation in the history of individuals and of nations.

In some parts of the world, in Siam for instance, the people worship and hold sacred the white elephant. There are dun elephants which can do everything that a white elephant can do, but the people for generations have suffered from the illusion that the white elephant possesses certain inherent virtues not possessed by any other member of the animal kingdom. They have worshiped it so long that the delusion has become a fixed and unthinking fetish with them. And the priests who are materially benefited by the prevalence of this doctrine will kill you if you attempt to dispel the

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## NEWYORKITIS

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illusion. The Newyorkitic suffers from a similar illusion about one of the metals, namely, gold. You cannot get it out of his mind that this one member of the mineral kingdom possesses certain intrinsic virtues not possessed by any other metal.

A moral Newyorkitic will go to church Sunday morning, and drone out, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," and for the remaining six days of the week he worships gold, and he will break the other nine commandments in his efforts to get it. If you suggest to him that his affection for

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## MORAL SYMPTOMS

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this particular metal is an illusion, you are fortunate if he applies no stronger epithet than “crank” to you.

There is another curious and interesting phenomenon connected with this disease. And this symptom is especially marked in those cases where the patient is a “business man.” A “business man” suffering from Newyorkitis may have the very highest rating in the “business world.” He prides himself that his word is as good as his bond. He boasts of his high standard of business integrity. He promptly pays in full every just pecuniary claim against him, except one — that is, taxes. He will resort to any expedient, even to bribery and false swearing, to avoid paying his *pro rata* for the support of the government he lives under

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## NEWYORKITIS

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and which protects him. The very system of taxation which his vote and influence helped to establish he defrauds without suffering a qualm of conscience. Such a patient as we are describing would feel nothing but contempt for a man who failed to pay his annual dues and house-account to a social club, but his high standard of business integrity goes all to pieces when it comes to paying his annual dues and house-account to his government. His patriotism, about which he talks so loudly on occasion, ends when the tax-gatherer calls.

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THE PHYSICAL SYMPTOMS OF  
NEWYORKITIS

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## THE PHYSICAL SYMPTOMS OF NEWYORKITIS

THE physical or somatic symptoms of Newyorkitis are not, as a rule, so constant, so pronounced, and so characteristic as are the mental and moral phenomena. As we have seen, the disease is essentially a functional disorder of the brain and nervous system, and a degeneration of the moral standard.

But there are certain physical signs in Newyorkitis which are worthy of consideration.

Rapidity and nervousness and lack of deliberation in all muscular move-

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## NEWYORKITIS

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ments are prominent symptoms. This is especially marked in the patient's walk, and in all movements where the feet and legs are involved.

When a Newyorkitic walks the streets of another town or city, he passes other persons walking in the same direction. The constant necessity of dodging cable-cars on his island, and prompt obedience to the oft-repeated order of the conductors to "Step lively!" doubtless accounts, in part at least, for the characteristic rapid foot action of a Newyorkitic.

Another physical symptom of Newyorkitis which is present in many cases is near-sightedness. The walls of the high buildings which line the streets of New York City effectually limit the field of vision. The only opportunity

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## PHYSICAL SYMPTOMS

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for using the eyes for distant vision is to look up at the sky, and these patients rarely look in that direction. The constant use of the eyes for seeing at short distances results in weakening, from want of use, the muscular apparatus which adjusts the eye for seeing at long distances. So when the patient has an opportunity, at sea or in the country, of wide vision, he finds that he has lost the power of adjusting his eyes to the widened horizon. This fact can be easily demonstrated by comparing the ability of a Newyorkitic for detecting objects at a distance with that of a ranchman or a professional sailor. It is a curious and interesting fact that this physical shortsightedness is closely allied to the contracted mental horizon referred to when

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## NEWYORKITIS

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describing the mental symptoms of this disease.

These patients also have a habit of reading the newspapers while traveling on the cars. And the bad light, and lurching and jolting of the car, make it difficult to follow the printed lines, and this fact doubtless has much to do with the large percentage of eye troubles among these patients.

Flat-foot cannot be called a characteristic symptom of Newyorkitis, because it is frequently seen in persons who are free from the disease, but it is so common in Newyorkitis that it deserves mention among the physical symptoms. Flat-foot is a breaking down of the bony arch of the instep. It results in partial destruction of the natural curve of the instep, and causes

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## PHYSICAL SYMPTOMS

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the foot to appear as if it was fastened at a right angle to the lower end of the leg. This collapse of the arch also destroys or fills up the natural hollow of the foot, so that when a person with flat-foot walks, "the hollow of the foot makes a hole in the ground."

We have already referred to the rapidity with which persons suffering from Newyorkitis walk over the hard street pavements. This doubtless accounts for the frequent occurrence of flat-foot in this affection.

In advanced cases of Newyorkitis there is always perversion of the appetite and of the sense of taste. The appetite has to be aroused and the gastric juices started flowing by a cocktail, or some other irritating drink, before each meal. The desire for food is natural

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## NEWYORKITIS

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and physiological, and when in a normal condition the stomach announces the fact that the human engine, of which it is the fire-box, is in need of fuel by naturally pouring out the gastric juice, and irritating the nerve terminations in the stomach-wall, and the individual becomes conscious of a desire for food, or an appetite, and proceeds to satisfy it.

This natural recurrence of the normal appetite is forestalled and finally destroyed by taking into the empty stomach cocktails and other mixed and irritating drinks, and in advanced cases of Newyorkitis it is doubtful if the patient ever has an entirely healthy and normal appetite, but is obliged at all times to resort to the use of artificial irritation to start the flow of the gastric juice.

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## PHYSICAL SYMPTOMS

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Whisky and other spirituous liquors, thoroughly diluted with water, are not irritating to the stomach-wall, or only slightly so, and taken in moderation when the stomach is not empty they are possibly slight aids to digestion. But they are not appetite-creators, and therefore do not meet the requirements of a Newyorkitic. All those who drink cocktails are not advanced Newyorkitics, any more than all those who have gray hair are suffering from old age; but using cocktails to arouse the appetite is one of the group of symptoms of Newyorkitis, just as gray hair is one of the signs of old age.

In Newyorkitis the palate demands that the food shall be of great variety and highly spiced. The patient likes the table d'hôte, with its variety of

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## NEWYORKITIS

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dishes, each one so spiced and smothered in hot sauces, dressings, etc., that the real make-up of the dish is lost. Deviled kidneys, Welsh rarebit hot with mustard, and oyster cocktails are also favorite dishes. In treating these patients, they complain bitterly of having to give up this favorite diet, and it is difficult to get them to stick to such plain and simple food as roast beef, bacon, hominy, steak, milk, and brown bread, and to lay aside the irritating cocktail and absinthe.

Reference has already been made to the highly stimulating character of the mental pabulum demanded by these patients. Their physical tastes and appetites are of the same character.

Another one of the five senses is

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## PHYSICAL SYMPTOMS

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always more or less affected in Newyorkitis, namely, the sense of hearing.

*Boilermakers' disease* is a congestion amounting sometimes to chronic inflammation of the middle ear. It is caused by the shock and irritation of noise, and those who work in boiler factories are frequently found to suffer from it; hence the name. But any kind of noise, if sufficiently constant and discordant, can produce it. What is thus described in the books as *boilermakers' disease* is not an uncommon condition in Newyorkitis. This symptom is, of course, the result of exposure to the din and roar, the screams and yells, which go on in the streets at nearly all hours of the day and night.

The high walls of the houses also play an important part in producing

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## NEWYORKITIS

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this symptom, for they reflect the noise and cause the sound-waves to reverberate back and forth many times, thus greatly increasing the evil effects of a single discordant sound on the ears. The capacity of city streets for transmitting and intensifying sounds is shown in the great distance at which the rap of a policeman's club on the pavement can be heard. The patient in the street surrounded on three sides by solid walls is somewhat in the position of the boilermaker who hammers rivets on the inside of the boiler, so far as intensification of the noise is concerned. Thus careful examination of the ears will show that in some cases of Newyorkitis the sense of hearing is more or less defective.

The Newyorkitic has become so ac-

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## PHYSICAL SYMPTOMS

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customed to noise that he requires it at all times, even at his meals. The perfect digestion and assimilation of food requires that during meals and for half or three quarters of an hour afterward the senses and the emotions should be at rest and free from excitement of all kinds. But in the last few years, since Newyorkitis has become so common, every restaurant and eating-house which caters to the "best people" seems obliged to have a band of music to play during meal-hours.

Nasal and nasopharyngeal catarrh is also frequently found. This is caused by the extreme and sudden changes of temperature, by badly ventilated and overheated houses and apartments, and by general ignorance and negligence of proper body sanitation.

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CLINICAL REPORTS OF  
NEWYORKITIS

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## CLINICAL REPORTS OF NEWYORKITIS

THE three typical cases of Newyorkitis which are reported below have been selected almost at random from the thousands of cases which have come under the author's observation and of which he has made mental notes.

CASE I. Male, aged fifty years, married, born in New York City. The family history of this patient shows that he was one of five children. His parents were plain, honest, thrifty people, exhibiting no signs of Newyorkitis,

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## NEWYORKITIS

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nor can any case be found in the three generations of ancestors of which records could be had. His brothers and sisters are all living, and free from the disease, except one brother, who has a mild form; but it is plain that heredity plays no part in this case. This patient married, at twenty-five, a Newyorkitic of about his own age, and after living together for four years the wife obtained a divorce. They had no children, she lavishing her maternal affection on a poodle-dog. After the patient was divorced, he spent five years in idleness and dissipation, and then eloped with the young Newyorkitic wife of an old man. General paresis attacked the patient a few years later, and he died of this disease in his fiftieth year. This patient had many of the

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## CLINICAL REPORTS

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typical delusions and hallucinations of Newyorkitis. He had a low moral standard. He had entirely discarded the religious training of his youth, and was a pronounced disbeliever in the power of everything except dollars. Like the Siamese, who attach intrinsic virtues to the white elephant over all other beasts, this patient imagined that the metal gold possessed intrinsic value not possessed by any other metal. The physical symptoms already described were well developed in this case.

CASE II. Male, aged sixty, clergyman, born of healthy parents in an adjoining State, married, no children. This patient came to Manhattan Island when thirty years of age, as assistant to the pastor of a fashionable church.

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## NEWYORKITIS

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Later he was "called" to take entire charge of a church. He began to show signs of Newyorkitis soon after taking up his residence in the city, and the disease has steadily increased until, at present, his is a most pronounced case, with practically no hope of recovery. It is of the "moral" type, as is usual in cases of Newyorkitis in clergymen. At times he becomes violent and excited, especially when speaking of those who differ from him in opinion. On one occasion he was seized with a fit of narrow bigotry and uncharitableness to the opinions of others, in the midst of a sermon. Speaking of the "attempts" of six and a half millions of his fellow-countrymen to establish certain principles of government in which they honestly believed, he said: "I

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## CLINICAL REPORTS

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dare in God's pulpit to brand such attempts as accursed and treasonable." This statement, of course, amounts to nothing except as an illustration of a phase of the disease I am writing about. It is of interest only as an illustration of the contracted love horizon and thought horizon of the patient; just as the statement of a general paretic, that he can crush the skull of a horse with a single blow of his fist, is interesting only as exhibiting the presence of general paresis with its delusions of grandeur.

This patient's opposition to individuals who, through poverty, ignorance, and bad example of the "better classes," are guilty of small crimes and vices, knows no bounds. But with pen and tongue and vote he supports a

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## NEWYORKITIS

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great, rich, powerful, so-called Christian nation in breaking the commandments which say: "Thou shalt not kill"; "Thou shalt not steal"; "Thou shalt not covet."

Short-sightedness was the only physical symptom present in this case.

CASE III. Male, aged forty-six, married, born in New York City. This case is of special interest, because it illustrates how Newyorkitis, like other chronic diseases, is sometimes cured by a sudden injury or shock to the patient. The parents of this patient showed no signs of Newyorkitis. They were honest, frugal, hard-working shopkeepers, and accumulated a fortune which was called large in their day, and which was inherited by the patient, he

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## CLINICAL REPORTS

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being the only child. He attended a modern college, along with the sons of other rich men, where drinking, card-playing, football, boating, and other "sports," athletic and otherwise, received far more attention than did Latin or Greek or mathematics; in fact, books were very much of a side issue. The faculty of the college, as usual, could not interfere, as this would drive away wealthy young men and their fathers' donations. The patient contracted his Newyorkitis while at college, receiving the infection from other cases with whom he associated. The disease developed rapidly. After going through all the forms and ceremonies of attending college for four years, and of graduation, the patient returned to the city a most pronounced

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## NEWYORKITIS

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Newyorkitic. He showed all the mental and moral symptoms of a typical case. He would spend weeks in the country, wearing a red coat and other ridiculous clothes, mounted on a horse which he rode at breakneck speed hither and thither, trying to catch a bag of anise-seed; all the time imagining that he was in England and after a fox. When in town, he spent his time in the clubs, drinking, and gambling at cards, or hanging over the "stock ticker," as he always had a few hundred shares on margin. He wore a monocle, and cultivated an English drawl. His clothes were made in London. He was more familiar with European cities than with New York. He had traveled all over the Old World, but had seen nothing of the United

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## CLINICAL REPORTS

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States, never leaving Manhattan Island except in summer, when he went to his country house on Long Island, or cruised in his yacht on the Sound. The only exception was once when he traveled to Philadelphia to attend the funeral of an aunt who had remembered him in her will, and this trip was "a most infernal bore." Manhattan Island represented to him the whole of his native country, or all of it worth his consideration.

He had a large collection of ancient armor displayed in a room built for that purpose in his country house. He was in the habit of having his valet dress him in a suit of this armor, and with sword and lance he would strut in front of a mirror, imagining himself a valiant English knight of the Eliza-

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## NEWYORKITIS

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bethan period. On one of these occasions he fell down a whole flight of stairs, landing on his head in the marble hall. The metal helmet was dented in against his skull, causing a dangerous and painful injury.

The fastenings of the armor got jammed, and the valet could not get it off, so the patient, unable to rise, had to remain lying on the cold marble floor for upward of an hour, until the valet could run to the neighboring village and fetch a plumber, who, with hammer and cold-chisel, extricated him. The patient was badly stunned. This, with the exposure while waiting for the plumber, brought on an attack of pachymeningitis. He was unconscious and delirious for two weeks, and it was several months before convalescence

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## CLINICAL REPORTS

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was fully established. When the patient was finally able to go out, he was a changed man. He altered his habits and associations. He forsook the society of Newyorkitics, and sought that of sensible men. He traveled over his own country, studied its needs, resources, and institutions, and began to develop. His Newyorkitis gradually disappeared, and at the present writing he occupies an important public position, and has become an honored and useful citizen.



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THE TREATMENT OF  
NEWYORKITIS

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## THE TREATMENT OF NEWYORKITIS

THE treatment of Newyorkitis may be summed up in one word: *culture*. And the term is used here in its widest signification. Most men are born with a bias, more or less pronounced, of one kind or another. Each one has a talent for doing a certain kind of work, and this talent too often makes a prisoner and a slave of him. Here, for instance, is a man born with a taste and a talent for accumulating material possessions, and money-getting becomes a monomania with him. Nothing is too sacred for him to sacrifice to this end.

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## NEWYORKITIS

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The more he gets the greater miser he becomes, which is only another name for beggar.

When a social or economic measure is proposed, a patient suffering from this particular form of Newyorkitis does not ask: Is it just? Is it honest? Will its adoption be helpful to *all* the people? but: How does it affect my individual money-getting? And his decision on this one question determines his attitude. Culture will cure a patient of this money mania, by reminding him that, at most, he has only a few years to stay on this planet, and can take nothing away with him, not even the material body in which he lodged while here. It will bring him to a realizing sense of the fact that, according to all our knowledge of the

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## TREATMENT

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hereafter, the amount of his earthly possessions can have no sort of effect on his standing in a future state, but that the manner in which he treated his fellow-men while here, and the methods he adopted to accumulate material possessions, are going to have a great deal to do with his status in the next stage of his existence.

As the treatment continues, the patient is more and more able to study all questions apart from himself and with selfishness in the background. He gradually gets rid of the delusion that the vast millions which he has been able to accumulate were the result of his superior intellect and industry over other men; but that unjust and vicious social and economic conditions in which he found himself, and for

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## NEWYORKITIS

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which he may not be responsible, made it possible.

The patient ceases to care for what the law of man permits him to do, and is interested only in what he can permit himself to do, to others. His care up to this time has been that no man should wrong him, or deprive him of his rights under human law. Now his whole aim is not, directly or indirectly, to wrong other men. His cultured and awakened conscience is now subject to a higher law than is on the statute-books of his country.

The Newyorkitic millionaire will not only give his millions to found colleges, libraries, hospitals, and to other charities, but he now strenuously traces the sources of his wealth to their ultimate origin, and he sees to it that nothing

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## TREATMENT

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comes into his possession which is not his under that *higher law* which he now obeys. He not only sells what he has, and gives to the poor, but he takes up his cross and follows Him.

Culture will teach the Newyorkitic that a nation has a perfect right to its own revolutions and civil wars when these are necessary to its onward march to higher and better things.

We had a civil war in this country which got us rid of black slavery, and, so far as the finite mind can understand, if we had been deprived of this calamity we would also have missed the blessing which followed it, and would not have taken the great stride up the line of national evolution.

If, for instance, as some say, independence to the people of the Philip-

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## NEWYORKITIS

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pine Islands and withdrawal of our soldiers means revolution and civil war there, then let them have it. If it is true that a certain percentage of these people must be shot before the islands as a nation can attain to a higher plane of national life, then let them shoot each other. The people of these United States certainly insisted upon that right and privilege in 1860 and for the following four years.

It is of little moment to a dead man who killed him, but a very important matter to the killer.

Culture of the head and the heart will teach the Newyorkitic that the individual or the nation which goes into the business of making widows and orphans is assuming an awful responsibility.

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## TREATMENT

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Culture takes a man out of the treadmill of his calling. You meet a lawyer of national reputation, and you are likely to find him nothing but a standing interrogation-point, and a man of most surveyable limits outside the contracted horizon of his profession. Some eminent medical men make one tired with their everlasting talk of "shop." Literary folk and eminent divines, too, often suffer in the same way. There is a nervous affection known as *chorea*, in which the patient sometimes turns round in a small circle when he attempts to walk. The egotism of Newyorkitics seems to be a metaphysical variety of this disease.

I know a clever and observing man who declares that when he enters a public conveyance he is able to name

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## NEWYORKITIS

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the occupation of each male passenger by simply looking at him; he says each one bears the marks of the harness in which he works. It will be said that the work of the world is done by such enthusiasts, and so it is. But the world's work ought not to be done by slaves. A man should be master of his profession or calling, whatever that may be, but he should not let it be master of him. He should come to the labor of his specialty from a higher and wider plane of thought and contemplation.

The truth is that the greatest benefit which the mastery of any profession can confer on a man is, not to furnish him with a means of earning a sufficiency for his physical wants, or of making him a useful member of society,

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## TREATMENT

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or of getting him a reputation for skill or goodness, but as a stepping-stone to a plane from which he can contemplate all professions and religions and be rid of illusions concerning any of them.

How often we meet a man again after years, and find that he is no worse and no better, no wiser and no sillier, than when we met him last! He has learned nothing and forgotten nothing. And so far as you can judge from his physiognomy and his talk, he has not had a new mental or moral insight, or made a new generalization, or drawn a new mental circle, or changed his estimates, or enlarged his mantle of charity, since you last talked with him. He has had births, deaths, and marriages in his family; he has had business troubles; he has been done

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## NEWYORKITIS

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up by a sharper, and steadily robbed by corporations of one kind and another; he has toiled every day for a living: but all of these angels found the windows and doors of his mind and soul closed when they called, and could leave him nothing of benefit.

I know a lawyer of considerable prominence in his profession, who, in conversation, dates every incident of his life either before or since he had the typhoid fever, which was twenty years ago. That incident seems to have been an epoch in his history, and he has never gotten rid of its domineering influence over all his mental processes.

Culture, culture of head and heart, is the only remedy for the malady we are considering. Teach the Newyorkitic

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## TREATMENT

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to open wide the doors and windows of his mind and heart, and place himself in a receptive attitude to the Divine air and sunshine, and they will destroy the mold and drive out the bats of greed, selfishness, hate, and narrow bigotry.

Culture reduces a man's egotisms and inflammations, and stops his harping on one string. It will widen out the Newyorkitic's mental horizon, and destroy his exaggeration and conceit concerning his own city. It will teach him that there is a limit to the interest which the rest of the world takes in him and his performances, and that it is a poor investment of his time to lay traps for men's praise and commendation, or endeavor to adjust his words and deeds and opinions to avoid their censure.

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## NEWYORKITIS

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He will learn to study questions apart from himself, and settle them on their merits, and reserve the right to make up his own mind, and not allow others to make it up for him. He will, for instance, come to see that the worship of wealth is vulgar, and he will learn to give it its proper place in his scale of estimates. His interest in what the rich do with their millions will be lost in the study of how they got their millions.

If his illusions concerning riches and the rich have been of the nature of exaggerated hatred, culture will also correct this, and teach him that wealth honestly acquired is a blessing to all. As convalescence progresses, the patient begins to see that he has been heretofore nothing but a walking appe-

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## TREATMENT

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tite or a bundle of appetites. It begins to dawn on his awakened intelligence that his physical body itself is nothing but a possession of *his*; and that, up to this time, he has treated it with much less care and consideration for its welfare than his horse or dog or any other of *his* earthly possessions.

As the patient's Newyorkitis gradually disappears under this culture treatment, he sees his mental and spiritual horizons steadily widening, and knows that, if it continues, he is becoming, and will become in time or eternity, a citizen of the universe. He gets new and clear views of the importance, and lack of importance, of the purely human or animal part of himself, and its relations to his real existence. The illusions, delusions, and

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## NEWYORKITIS

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hallucinations which he formerly held concerning birth and so-called death begin to clear up. He sees that getting born and dying are merely two physiological incidents connected with *his* sojourn on this planet; and that he has heretofore attached too much importance to these and other physiological changes—as growth, development, degeneration, and death—of the tenement of flesh in which *he* happens to lodge for the night he spends on this particular speck of the universe of God.

And he appreciates the vast importance of the fact that in all conversation we unconsciously serve notice on our hearer that what he *sees* of me is not *me* at all. We each use the possessive case when referring to any part of the body, or all of it, just as we use it when

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## TREATMENT

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mentioning any other possession. My head, my heart, my foot, my body, are expressions which convey the idea of possession, just as my house, my horse, my coat, conveys the intelligence that these things are not *me*, but possessions of *mine*.

Until a man has a clear mental grasp of the impersonality of his animal nature, and is able to contemplate his material self as a thing apart from his real ego, he has, to speak paradoxically, his body on his hands. Until he classes his body along with the rest of his earthly possessions, and is able to recognize its identity and preserve his own, he is the slave of its appetites and desires, whether they be coarse or fine.

A man should feed and clothe and

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## NEWYORKITIS

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water and exercise and rest his animal body with at least the same care and intelligence as he does a valuable horse, or dog, or other animal he happens to own, and break it of bad habits or vicious appetites, as he would these. He now ceases to struggle and worry to *have* something: his principal care is to *be* something.

I am fortunate in being able to enrich this part of our subject with the following lines from the pen of Ernest Crosby.

### NEW YORK

O sprawling, jagged, formless city ! City without a face !  
Vast stomach of a city, with countless hands grasping for more !

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## TREATMENT

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Huge agglomeration of people trying to get  
the better of each other,

With scarce art and literature and distinction  
enough to furnish forth a country  
village !

And yet in your seething energy, beneath the  
fever and delirium, there is something  
to admire :

I like your boundless enterprise, your power  
to manage and combine, to make light of  
obstacles, to will bigly and to work your  
monstrous will.

This is the strength of the Alexanders and  
Cæsars, of the Drakes and Frobishers,  
though it still flaunt the pirate flag.

There is something here worth saving, something  
that will spare you from utter destruction,  
something to differentiate you  
from the Sodoms and Gomorrahs of old.

There are new continents to discover, had  
you the eyes to see them ;

There are other worlds to conquer, waiting

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## NEWYORKITIS

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for the spell of your voice, had you the  
lips for utterance ;

Treasures untold lie yonder beyond the reach  
of your writhing arms, needing only the  
evolution of your face to bridge the void.

Conceive something worthy of expression ;

Dream something nobler than a full stomach  
and prehensile hands ;

Become now at last conscious of the germ of  
soul that is in you, and stake your over-  
weening energy on that !















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